1st Series. No. 68.

SOME SCRIPTURAL READINGS,

COMPARED WITH

SOME UNSCRIPTURAL SAYINGS.

BY E. S. GOODWIN.

PRINTED FOR THE

American Unitarian Association.

BOSTON:
CHARLES BOWEN, 141 WASHINGTON STREET.
FEBRUARY, 1833.

Price 4 Cents.

PRINTED BY ISAAC R. BUTTS.

SCRIPTURAL READINGS

AND

UNSCRIPTURAL SAYINGS.

Section I. — Concerning God.

I. I read, "There is One God." (1 Tim. ii. 5.) — I believe it. I do not read, "There are three Gods." — I do not believe it.

II. I read, "God is One." (Gal. iii. 20.) — I believe it. I do not read, "In the Godhead there is a distinction, which affords grounds for the appellations of Father, Son, and Holy Ghost." — I do not believe it.

III. I read, "The Lord our God is One Lord." (Deut. vi. 4. — Mark xii. 29). — I believe it. I do not read, "In the Godhead there are three persons, Father, Son, and Holy Ghost; and these three are One." — I do not believe it.

IV. I read, "There is.....One God and Father of all; who is above all, and through all, and in you all." (Eph. iv. 6). — I believe it. I do not read, "God, acting in one mode, is called Father; acting in another mode, is called Son; and acting in a third mode, is called Holy Ghost." — I do not believe it.

V. I read, "The high and lofty One, that inhabiteth eternity." (Isa. lvii. 15). — I believe what Isaiah thus

speaks of God. I do not read, that the high and lofty ONE is, in any sense, THREE. — I do not believe it.

VI. I read "Cry out and shout, thou inhabitant of Zion: for great is the Holy ONE of Israel, in the midst of thee." (Isa. xii. 6). — I believe the presence of the Holy ONE of Israel is the true source of sublime joy. I do not read, that the Holy ONE of Israel is THREE. — I do not believe it.

VII. I read, "ONE is your Father which is in heaven." (Matt. xxiii. 9). — I doubt not, this is God. I believe it. I do not read, "THREE are your Fathers in heaven." — I do not believe it.

VIII. I read, "To us there is but ONE God, the Father." (1 Cor. viii. 6). — I believe it. I do not read, "To us there is ONE God, the TRINITY." — I do not believe it.

IX. I read, "God is LOVE." (1 John iv. 8.) — I believe it. I do not read, "God is ENMITY." — I do not believe it.

X. I read, "the LORD is good to ALL; and his tender mercies are over ALL his works." (Ps. cxlv. 9). — I believe it. I do not read, that there is any "respect of persons" with God. — I do not believe there is any.

SECTION II. — CONCERNING CHRIST.

XI. I read of Jesus, that he "was BORN, in Bethlehem of Judea." (Matt. ii. 1. — see, also, Luke ii. 1 — 11.) — I believe the Scriptural account of his birth. I do not read that "GOD was ever BORN." — I do not believe it.

XII. I read, "Jesus increased in wisdom, and stature, and in favor with GOD and man." (Luke ii. 52.) — I believe it. I do not read, "GOD increased in wisdom, or stature, or in favor with himself and his creatures." — I do not believe it.

XIII. I read, "Jesus himself began to be about *thirty years* of age," (Luke iii. 23,) at the period of his baptism. — I believe it. I do not read, that God ever began to be about *thirty years* of age. — I do not believe it.

XIV. I read, "Jesus, also, being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon him." (Luke iii. 21, 22.) — I believe it. I do not read that God was ever baptized, or prayed; or that the Holy Ghost descended on him. — I do not believe it.

XV. I read, "God anointed Jesus of Nazareth with the Holy Ghost, and with power." (Acts x. 38.) — I believe it. I do not read, that Jesus so anointed himself. — I do not believe it.

XVI. I read, (words of Christ,) "I proceeded forth, and came from God; neither came I of MYSELF, but HE sent me." (John viii. 42.) — I believe, he did so proceed; and that he so came; and was so sent. I do not read, that he proceeded forth, and came from HIMSELF; nor, that he sent HIMSELF. — I do not believe it.

XVII. I read, "The FATHER sent the SON, to be the Saviour of the world." (1 John iv. 14.) — I believe it. I do not read, "God sent HIMSELF." — I do not believe it.

XVIII. I read, "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God," (John xiii. 3,) acted accordingly. — I believe the statement. I do not read, that Jesus possessed all things in his own right; nor that he *took* all things, by independent power, into his own hands. Nor do I read, that he came from HIMSELF, or went to HIMSELF. — I do not believe either.

XIX. I read, of Jesus, that he "was, in all points,

tempted, like as we are." (Heb. iv. 15.) — I believe it. I do not read that GOD can be *tempted.* — I do not believe it.

XX. I read of Jesus, "He himself hath *suffered,* being tempted." (Heb. ii. 18.) — I believe it. I do not read that GOD ever *suffered.* — I do not believe it.

XXI. I read, (words of Christ,) "Now is my soul *troubled.*" (John xii. 27.) — I believe it was so. I do not read, that the soul of GOD is or can be *troubled.* — I do not believe it.

XXII. I read, in the prophetic vision of Isaiah, — "He is despised and rejected of men, a man of sorrows, and acquainted with grief." (Isa. liii. 3.) — I believe this prediction was accomplished in Jesus of Nazareth. I do not read, "He is a GOD of sorrows." — I do not believe it.

XXIII. I read, "Jesus of Nazareth, which was a PROPHET, mighty in deed and in word, before GOD, and all the people." (Luke xxiv. 19.) — I believe, he was a prophet, thus mighty. I do not read, Jesus of Nazareth, which was a GOD. —I do not believe it.

XXIV. I read, (words of Christ,) "I can, of mine own SELF, do nothing." (John v. 30.) — I believe he spoke truth. I do not read, that his miraculous energy was, originally, his own. — I do not believe it.

XXV. I read, (words of Christ,) "The FATHER, which dwelleth in me, HE doeth the works." (John xiv. 10.) — I believe he gave a true account of the Divine operation by him. I do not read, that he wrought of, and from himself, alone. — I do not believe it.

XXVI. I read of Jesus, on a certain occasion, — "He was ASLEEP." (Matt. viii. 24. — See, also, Mark iv. 38. Luke viii. 23.) — I believe it. I do not read,

that God, the Guardian of Israel, either *slumbereth* or *sleepeth.* — I do not believe it.

XXVII. I read of Jesus, that he "kneeled down and prayed." (Luke xxii. 41.) — I believe he had need of prayer; that he sought protection, strength, consolation, and favor of God, because he wanted it, and was conscious that of his "own self," he could "do nothing." (John v. 30.) I do not read, that God kneeled down, and prayed. — I do not believe it.

XXVIII. I read, "Being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood falling down to the ground." (Luke xxii. 44.) — I believe he sincerely felt the disgrace and wretchedness of his condition, when he was about to be "reckoned among the transgressors." (Luke xxii. 37;) and when he who "knew no sin," was to be "made sin, for us." (2 Cor. v. 21.) — I believe that then his "*soul*" was "exceeding sorrowful, even unto death," (Matt. xxvi. 38;) and that his bloody sweat, and agony of prayer were sincere expressions of the bitter "travail of his soul," (Isa. liii. 11.) — I believe that he then prayed for what he earnestly desired, if it might be granted. He submitted to the hour of wretchedness, only because Infinite Wisdom had ordained that "thus it must be." (Matt. xxvi. 54.) I do not read that this was one part of Christ praying to another part of Christ. — I do not believe it. I do not read, that this was God, soliloquizing with himself, and calling it *prayer.* — I do not believe it. I do not read that his agony was only *apparent;* that, while the outward appearance, in the flesh of Jesus, was that of excessive anguish, the soul within was untroubled, and unsuffering. — I do not believe it. — I believe the agony was *real;* and so intense, that he

was almost ready to say, "Father, save me from this hour." (John xii. 27.) — Blessed be his name, that he did not say it; and that he concluded his prayer with the words, "For this cause came I to this hour; Father, glorify thy name." I do not read, that Christ said these outward words of prayer, and exhibited these outward appearances of distress and ultimate surrender to the Divine will, in order to make a *show*, for our example. — I do not believe it. — His prayer is an example; and happy they who follow it. But, what is true prayer? The sincere expression of sincere thought and feeling. Words alone, or even associated with a kneeling posture, with the "face to the earth," or with a bloody sweat, are not prayer. Prayer must exist and breathe in the deep sincerity of the soul; or it exists and breathes not at all. Tell me, then, that the Son of Man uttered these outward words of prayer, and exhibited these distressful appearances; and, yet, that he, at the same time, was God, untroubled, unsuffering, and undesiring; and you, instantly, destroy the sincerity of the Saviour's heart. You leave me a mere "*form* of godliness," without "the power thereof;" an outward shadow, without a spiritual substance. You take away my true Lord; and leave me nothing but his swaddling bands, his rent garments, or his grave-clothes. I must believe that he was sincerely conscious of anguish, that "he was troubled in *spirit*." (John xiii. 21,) and, that he expressed his thoughts and feelings to God, in the complete sincerity of *spirit* and *truth*. I cannot, therefore, believe him to have been God.

XXIX. I read, on the same occasion, "There appeared an angel unto him from heaven, strengthening him." (Luke xxii. 43.) — I believe it. I do not read, that angels from heaven strengthen God. — I do not believe it.

XXX. I read, on other occasions, that Jesus "prayed;" that he was often "praying." — I believe, that he needed and wanted what he prayed for; that his prayer was an acknowledgment of his dependence on God for that which he asked; and that it was a true request, that God would grant it if consistent with wisdom. And, if any one could ever sincerely aver, that he went to God for protection, or looked to him for refuge, Jesus, above all others, could do this. I do not read, that these prayers were soliloquies of God with himself; nor, that Christ was asking, of God, what he, himself, had all-sufficient power to take or bestow; nor, that it was *one nature* of Christ, communing with *another nature* of Christ. — I do not believe it. It was HIMSELF that prayed; and, the SELF comprehends the whole conscious being. Make it otherwise, and you make a hypocrite of him in whose mouth no guile was ever found.

XXXI. I read, "Jesus cried with a loud voice, and gave up the ghost." (Mark xv. 37.) — I believe it. I do not read, "God gave up the ghost." — I do not believe it.

XXXII. I read, in sundry places, "Christ died." — I believe it. I do not read, "God died." — I do not believe it.

XXXIII. I read, "This Jesus hath God raised up". (Acts ii. 32.) — I believe it. I do not read, that Jesus raised himself up, by his own independent power. — I do not believe it.

XXXIV. I read, "Now is Christ risen from the dead." (1 Cor. xv. 20.) — I believe it. I do not read, "God is risen from the dead." — I do not believe it.

XXXV. I read, "God hath made that same Jesus, whom ye, (the Jews) have crucified, both Lord and

Christ." (Acts ii. 36.) — I believe it. I do not read, that Jesus made himself either Lord or Christ. — I do not believe it.

XXXVI. I read, "It is he which was ordained of God, to be the *Judge* of quick and dead," (Acts x. 42.) — I believe it. I do not read, that he so ordained himself. — I do not believe it. Neither do I read, that there is any positive distinction between a *Judge* and a *Ruler*, in Scriptural usage. I do not believe, that there is any such distinction: he who is ordained of God to be the *Judge*, is, I believe, ordained of God, to *rule* quick and dead; "a Governor that shall *rule* my people Israel." (Matt. ii. 6.)

XXXVII. I read, "Him hath God exalted, with his right hand, to be a Prince, and a Saviour; for to give repentance to Israel, and forgiveness of sins." (Acts. v. 31.) — I believe it; and I believe, also, that the *Prince* and *Saviour* in this place, is none other than the *Judge* in the last passage, either in person or office. I do not read, that he so exalted *himself*. — I do not believe it.

XXXVIII. I read, "To this end Christ both died, and rose, and revived, that he might be Lord, both of the dead and living." (Rom. xiv. 9.) — I believe it. I do not read, that he possesses this dignity by his own independent right. — I do not believe it. Contrariwise, I read his own declaration, "All power is GIVEN unto me in heaven and earth." (Matt. xxviii. 18).

XXXIX. I read, "CHRIST sitteth on the right hand of GOD." (Coloss. iii. 1.) I believe it. I do not read, "GOD sitteth on the right hand of GOD." — I do not believe it.

XL. I read, concerning CHRIST, that he is entered "into heaven itself, now to appear in the presence of GOD for us." (Heb. ix. 24.) — I believe it. I do not read

that GOD appears in the presence of GOD for us. — I do not believe it.

XLI. I read "He is the head of the body, the church; who is the beginning, the *first-born from the dead.*" (Coloss. i. 18.) — I believe it. I do not read, that GOD is the *first-born from the dead.* — I do not believe it.

XLII. I read, "through him" [Christ] "we both have access, by one spirit, unto the FATHER." (Ephes. ii. 18.)— I believe it. I do not read, that he by whom we have access unto GOD, is God and man in one person united.— I do not believe it.

XLIII. I read, "GOD, also, hath highly exalted him, and given him a name which is above every name; that at [or, *in*] the name of Jesus, every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the FATHER." (Philipp. ii. 9 — 11.) — I believe it. I do not read, that he hath thus exalted himself, or taken by his own authority, this glorious name. — I do not believe it.

XLIV. I read, (words of Christ,) "I and my Father are ONE." (John x. 30.) — I believe he spoke truth. I also read a prayer of Christ for his disciples, "that they may all be ONE; as thou, Father, art in me, and I in thee, that they, also, may be ONE in us.....And, the glory which thou gavest me I have given them; that they may be ONE, even as WE are ONE; I in them, and thou in me, that they may be made perfect in ONE." (John xvii. 21 — 23.) I believe that this prayer was fulfilled in his then present disciples, and is in the process of being fulfilled now, every day, in those that "believe through their word." I do not read, that this ONENESS, for which he prayed, renders the disciples either Christ, or God or one another. I do not believe it. Neither do I read

that his own ONENESS with the Father makes him GOD. I do not believe it.

XLV. I read, (words of Christ,) "He that hath seen me, hath seen the Father." (John xiv. 9.) I believe it. I do not read, that this perception of God by a perception of Christ, renders the latter, GOD. — I do not believe it.

XLVI. I read, (words of Christ,) "He that receiveth you, receiveth me; and he that receiveth me, receiveth Him that sent me." (Matt. x. 40.) — I believe it. I do not read, that this reciprocating reception renders the disciples CHRIST nor, that it renders him GOD. — I do not believe it.

XLVII. I read, (words of Christ,) "He that heareth you heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me." (Luke x. 16.) — I believe it. I do not read, that all this renders the disciples CHRIST, nor him GOD. — I do not believe it.

XLVIII. I read, (words of Christ,) "Ye believe in God, believe also in me." (John xiv. 1.) — I desire to obey this precept. I do not read, his words, "ye believe in God, believe also in me, for I likewise am God." — I do not believe it.

SECTION III. — CONCERNING PRAYER.

XLIX. I read, "The hour cometh, and now is, when the true worshippers shall worship the FATHER in spirit and in truth." (John iv. 23.) — I believe it right so to worship. I do not read, that true worshippers shall worship a TRINITY. — I do not believe it right so to do.

L. I read, "When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy FATHER, which is in secret." (Matt. vi. 6). — I desire to follow this rule. I do not read, "when thou prayest, pray to a

First, Second, or Third object, person, or distinction in the Deity." — I do not believe it right so to pray.

LI. I read, "When ye pray, say, Our FATHER which art in heaven." (Luke xi. 2.) — I believe this to be the proper form of address in a Christian's prayer. I do not read, when ye pray, say "Jehovah-Jesus," "Tri-une God," "Father, Son and Holy Ghost," or any kindred form of speech. — I do not believe such to be fitting modes of address in prayer, for those who would learn their religion of Jesus Christ.

LII. I read, "In every thing, by prayer and supplication, with thanskgiving, let your requests be made known unto GOD." (Philipp. iv. 6.) — I believe this to be a proper rule for prayer. I do not read, let your requests be made known to any object, person, distinction, or thing, other than GOD; even the God and Father of our Lord Jesus Christ. — I do not believe it right so to pray.

LIII. I read, (words of Christ, concerning the day of his glory, when he should have gone to his Father, and should see his disciples again,) "In that day, ye shall ask ME nothing." (John xvi. 23, compared with John xvi. 16.) — I then believe it wrong to ask of him. I do not read, elsewhere, any precept doing away the force of this law. I count it violence to the word of Christ, to address prayer to him, in that glorified state, in which, having gone to the Father, he sees his disciples again.

LIV. I read, in connexion with the foregoing, (words of Christ,) "Whatsoever ye shall ask the FATHER in my name, he will give it you. Hitherto, ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." (John xvi. 23, 24 — comp. vs. 26.)

— This, then, I believe to be the established and proper mode of Christian prayer; to address God, in the name of Christ.* Happy is he, who obeys this rule of the master; and who receives in himself the accomplishment of the subsequent promise! I do not read, "Whatsoever ye shall ask me in my own name, I will give you." — I do not believe it right for Christians so to pray.

LV. I read, (a direction of the apostle to Christians, in accordance with the precept of our Saviour,) that the disciples should be "Giving thanks, always, for all things, unto God and the Father in the name of our Lord Jesus Christ." (Eph. v. 20. compare Coloss. i. 3, 12 — iii. 17.) — I believe this to have been the rule and custom of the earliest Christian worship. I do not read any direction to offer prayers to any other being than the God and Father of our Lord Jesus Christ. — I do not believe it right so to do.

LVI. I read, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus." (Philipp. iii. 3.) — May the God and Father of our Lord enable us so to worship, and so to rejoice. I do not read, that they are the circumcision, who worship a *First* person in a coequal Trinity, and rejoice in a *Second*. — I do not believe it.

Section IV. — Concerning Redemption.

LVII. I read, "God so *loved* the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) — I believe it. I do not read, that God so *hated* the world, that he required full satisfaction to his justice, before he would save the world. — I do not believe it.

* See, also, John xv. 16.

LVIII. I read, "In this was manifested the LOVE of God towards us, because that God sent his only begotten Son into the world, that we might live through him." (1 John iv. 9.) — I believe it. I do not read that God sent his Son, in order to make a DISPLAY of his retributive justice, or to exhibit his rigid demand of the punishment of sin. — I do not believe it.

LIX. I read, "ALL THINGS are of GOD, who hath reconciled us [the Apostles] to himself [made us *at one* with himself] by Jesus Christ." (2 Cor. v. 18.) — I believe it; and cordially acknowledge the splendid truth, that GOD himself is the ultimate source of all salvation. I do not read, that Christ reconciled God to US. — I do not believe it.

LX. I read, "GOD was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them." (2 Cor. v. 19.) — I believe it; and rejoice in the thought, that God, of his deep mercy, passes by the transgressions of penitent men, and makes them *at one* with himself by Jesus Christ. I do not read, that Christ *paid* God for our sins; *satisfied* the demands of his justice; or, in any way, rendered the Divine Being more merciful or gracious, than He eternally is. — I do not believe it.

LXI. I read, "According to His mercy, He [God] saved us, by the washing of regeneration, and renewing of the Holy Ghost, which HE shed on us, abundantly, through Jesus Christ, our Saviour." (Tit. iii. 5, 6.) — I believe it; and have joy in believing that God exerts a saving influence upon the human mind, by means of Christ Jesus, whom He hath raised from the dead. I do not read, that God was dependent on an atonement made by Christ, for an opportunity so to influence men's souls.

— I do not believe it. It is clear, that God saves us "*according to his mercy;*" and, in that mercy, imparts his regenerating, washing, and spiritual renewing to the soul through the Saviour whom "He hath exalted.....for to give repentance to Israel, and forgiveness of sins."

LXII. I read, "The Son of Man came.....to give his life a ransom for many." (Matt. xx. 28.) — I believe it. I do not read, that this *ransom* was a payment made to God, as a satisfaction to his wrath. — I do not believe it.

LXIII. I read, "He appeared, to *put away* sin, by the sacrifice of himself." (Heb. ix. 26.) — I believe it. I do not read, that he appeared, to be made an object, in which the Divine vengeance should be *displayed.* — I do not believe it.

LXIV. I read, "For this purpose the Son of God was manifested, that he might *destroy* the works of the devil." (1 John iii. 8.) — I believe it. I do not read, "The Son of God was manifested, that he might *pay* for the works of the devil." — I do not believe it.

LXV. I read, "Christ, also, hath once suffered for sins, the just for the unjust, that he might bring us unto God." (1 Pet. iii. 18.) I believe it; that he so suffered; and that the object of his sufferings was, as here stated, to *bring us unto* God; in no sense, to *take us away* from Him. I do not read, that Christ suffered the punishment which our sins deserved. — I do not believe it.

LXVI. I read, (in the song of the elders to the Lamb,) "Thou wast slain, and hast redeemed us *to* God by thy blood." (Rev. v. 9.) — I believe, they were so redeemed; and may the God of grace give us part in the same redemption. I do not read, "Thou hast redeemed us *from* God by thy blood." I do not believe in any redemption that takes the soul away from God. Certainly,

"the redemption that is in Christ Jesus" is one that *brings us unto* God, to be "justified freely by his grace." (Rom. iii. 24.)

LXVII. I read, concerning Christ, that he gave "himself for us, that he might redeem us *from* all INIQUITY." (Tit. ii. 14.) — It is my prayer that the redemption may be made effectual. I do not read, that he gave himself for us, that he might redeem us from the God of justice, or from the justice of God. — I do not believe it.

LXVIII. I read, that he "gave himself for our sins, that he might deliver us *from* this present *evil* WORLD, according to the will of God our Father." (Gal. i. 4.) — May this redemption, likewise, be made complete in us all. I do not read, that he gave himself for our sins, that he might deliver us *from* God. — I do not believe it. — Contrariwise, he gave himself for our sins, that he might deliver us from those hard masters, the WORLD, and INIQUITY; and that he might bring us unto God our Father, "that we, being delivered out of the hand of our ENEMIES, might serve him, without fear, in holiness and righteousness before him, all the days of our life." (Luke i. 74, 75.)

LXIX. I read, "Ye are not your own, for ye are bought with a *price*." (1 Cor. vi. 19, 20.) I am taught, elsewhere, that this *price* is "the precious blood of Christ." (1 Pet. i. 19.) — I believe it; and am conscious of duty, for Christians, to "glorify God in their body and in their spirit, which are God's." (1 Cor. vi. 20.) I do not read, that "by the precious blood of Christ ye are delivered from the action of one part of the Divine character, that ye might receive the benefit of ANOTHER." — I do not believe it.

LXX. I read, of Christ, that he "was manifest in these last times for you, who by him do believe in God that raised him from the dead, and gave him glory; that your faith and hope might be in God." (1 Pet. i. 20, 21.) — I believe, he is effectual to the welfare of those who thus believe. I do not read, that he was manifest, in order to change the Divine purposes toward man, in any way. — I do not believe it.

LXXI. I read, (words of Christ,) "I am the way, and the truth, and the life." (John xiv. 6.) — I believe it. I do not read, that a *satisfaction* made by him is either way, or truth, or life. — I do not believe it.

LXXII. I read, "The last Adam was made a *quickening* spirit." (1 Cor. xv. 45.) — I doubt not it is true of all vital Christians, what the apostle said, "God hath *quickened* us together with Christ." (Eph. ii. 5.) — I would, that all men might reckon themselves "dead, indeed, unto sin, but *alive* unto God, through Jesus Christ our Lord." (Rom. vi. 11.) I do not read, that the last Adam is God himself. — I do not believe it.

LXXIII. I read, to Christians, "Ye are risen with him [Christ,] through the faith of the *operation of God*, who hath raised him from the dead." (Coloss. ii. 12.) — I believe it. I do not read, "Ye are risen with him, through faith in a *satisfaction* which he made to Divine justice." — I do not believe it.

LXXIV. I read, "You, being *dead* in your sins...hath He [God] *quickened*, together with him [Christ,] having forgiven all your trespasses." (Coloss. ii. 13.) — I believe it. I do not read, "You, being dead in your sins..... hath he quickened, together with him; having accepted his *sacrifice of atonement*, as an all-sufficient payment for your trespasses." — I do not believe it. Indeed, I do not

read the expression, *sacrifice of atonement*, or, *atoning sacrifice* in all the New Testament.

LXXV. I read, concerning Christ, "It pleased the Father, that in him should all fulness dwell; and, (having made peace by the blood of his cross) by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Coloss. i. 19, 20.) — It is a consummation devoutly to be wished. I do not read, that the peace, made by the blood of his cross, consists in a satisfaction rendered to divine justice, or a display made of divine vengeance. — I do not believe it. I am taught, by the same apostle, that this peace consists in *bringing nigh*, those that were *afar off*. (Eph. ii. 12—18.) And, as it pleased the Father, that in "Christ" should all fulness dwell; so do I read, concerning true Christians, "Of his fulness have all we received, and grace for grace." (John i. 16.)

Section V. — Concerning an Interest in Christ.

LXXVI. I read, "This is *life eternal*, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.) — I believe it; that the very essence of heavenly peace, energy, and happiness, consists in vital acquaintance with the only true God and Jesus his Messiah. I do not read, that it is life eternal, to be acquainted with the only true God, and Jesus Christ as the same God or another. — I do not believe it.

LXXVII. I read, "Except a man be born again, (or, *from above*,) he cannot see the kingdom of God." (John iii. 3.) — I believe it. I do not read, that "man, at his natural birth, is totally depraved." — I do not believe it.

LXXVIII. I read, "As many as are led by the Spirit

of God, they are the sons of God." (Rom. viii. 14.) — I believe it. I do not read, that "men, at their natural birth, are the enemies of God." — I do not believe it.

LXXIX. I read, "Whosoever believeth that Jesus is the CHRIST, is born of God." (1 John v. 1.) — I believe it. I do not read, "whosoever believeth that Jesus is GOD, is born of God." — I do not believe it.

LXXX. I read, (words of Christ,) "He that believeth in me, hath everlasting life." (John vi. 47.) — I believe it. I do not read, "He that believeth in my *Godhead* hath everlasting life." — I do not believe it.

LXXXI. I read, "Whosoever believeth in him, shall receive remission of sins." (Acts x. 43.) — I desire to trust this assurance. I do not read "whosoever believeth in his Godhead, or his atonement, shall receive remission of sins." — I do not believe, that such faith insures such remission.

LXXXII. I read, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath *raised him from the dead*, thou shalt be saved." (Rom. x. 9.) — I believe it. I do not read, "If thou shalt confess with thy mouth the GOD Jesus, and shalt believe in thine heart, that God hath raised God from the dead, thou shalt be saved." — I do not believe it.

LXXXIII. I read, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. vii. 21. compare Luke vi. 46 — xiii. 25.) — I believe it. I do not read, that obedience to the will of God is a sin to any one. — I do not believe it.

LXXXIV. I read, "This is the work of God, that ye believe on him whom he hath sent." (John vi. 29). — I believe it. I do not read, that it is the work of God to

trust in an all-sufficient satisfaction, which He has received for our sins. — I do not believe it.

LXXXV. I read, "This is His commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." (1 John iii. 23.)— I believe, that whosoever thus believeth and loveth, hath an interest in Christ, and is accepted of God. I do not read, that he who trusteth in himself that he is righteous, and despiseth others, hath an interest in Christ. — I do not believe that such a state of mind gives him such an interest.

LXXXVI. I read, "He that dwelleth in LOVE, dwelleth in God, and God in him." (1 John iv. 16.) — I believe it. I do not read, that he who dwelleth in *enmity*, dwelleth in God, or God in him. — I do not believe it.

LXXXVII. I read, "Whosoever shall confess that Jesus is the SON of God, God dwelleth in him, and he in God." (1 John iv. 15.) — I believe it. I do not read, "whosoever shall confess that Jesus is GOD, God dwelleth in him and he in God." — I do not believe that such confession produces such in-dwelling.

LXXXVIII. I read, "In Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but, *faith which worketh by love;* (Gal. v. 6) and....*a new creature* (Gal. vi. 15) and....*keeping the commandments of God.* (1 Cor. vii. 19.) — I believe it. I no not read, that special modes and forms avail to the certain salvation of the soul. — I do not believe it.

LXXXIX. I read, (words of Christ,) "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." (Mark iii. 35.) — I believe it. I do not read, that whosoever makes high pretensions to religion,

is brother, sister, or mother to Christ. — I do not believe that such pretensions create such relationship.

XC. I read (words of Christ,) "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." (John xvi. 27.) — It is a precious saying. I do not read, "the Father himself loveth you, because ye have believed in my *Godhead*, or atonement." — I do not believe that such faith procures the divine approbation.

XCI. I read (words of Christ,) "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." (John xv. 10.) — I believe that he who sincerely endeavors after obedience to Christ, experiences the fulfilment of this word, yea, and of *this*, likewise, — "If a man love ME, he will keep my words, and my FATHER will love him, and WE will come unto him, and make our abode with him." (John xiv. 23.) I do not read, (words of Christ,) "even as I have kept MY OWN commandments and abide in MY OWN love." — I do not believe, that he thought himself to be the God, whose commandments he was keeping, and in whose love he was abiding.

XCII. I read, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." (1 Pet. i. 3, 4.) — I c ordially unite in the blessing. I do not read, that it is our GOD Jesus Christ, who hath so raised himself from the dead. — I do not believe it.

XCIII. I read, in a prayer of Christ, "Father, I will that they, also, whom thou hast given me, be with me,

where I am." (John xvii. 24). — I believe, this prayer is accepted. I do not read, that Christians have any separate interest from that of Christ, in time or eternity. — I do not believe it.

XCIV. I read, (a promise of Christ,) "Where I am, there shall also my servant be." (John xii. 26.) — I believe it. I do not read, that Christians, in any world, ought either to expect or desire any lot separate from their master. — I do not believe it.

XCV. I read, (words of Christ,) "Go to my brethren, and say unto them, I ascend to MY Father, and YOUR Father, and to MY God, and YOUR God." (John xx. 17.)— Then I believe, that the God and Father of Christ, is, also, our Father and God. I do not read, "I ascend unto MYSELF." — I must believe, he was sincere in his words; and that he had a Father and God, to whom he was about to ascend.

XCVI. I read, (words of Christ,) "At that day ye shall know, that I am in my Father, and ye in me, and I in you." (John xiv. 20.) — I doubt not the truth of this declaration. I do not read, that Christians are Christ, because they are in Him, and He in them. Nor yet do I read, that He is GOD because He is in God, and God in Him. — I do not believe either the one or the other.

XCVII. I read, "I appoint unto you a kingdom; as my Father hath appointed unto me." (Luke xxii. 29.) — I believe the appointment is effectual. I do not read, that this appointment makes Christians equal with Christ; neither do I read that His appointment from God makes Him equal with God. — I do not believe it.

XCVIII. I read, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev.

iii. 21.)—I doubt not the fulfilment of his promise. I do not read that the sitting of Christians in Christ's throne, makes them Christ. Nor do I read, that his sitting in the Father's throne makes Him God.—I do not believe it.

XCIX. I read, "If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us." (2 Tim. ii. 11, 12.)—God grant, that we may not be ashamed either of our Master himself, or of his name, or of the disgrace of his cross, though we "go forth unto him *without the camp*, bearing his reproach." (Heb. xiii. 13.) May we be so "planted together in the likeness of his death," that "we shall be also in the likeness of his resurrection." (Rom. vi. 5.)

C. I read, "All things are *yours*, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are *yours;* and ye are Christ's; and Christ is *God's*." (1 Cor. iii. 21—23.)—I believe it. I do not read, "ye are Christ, and Christ is God." I do not believe it.

Reader, look at your Bible, and see if you read therein the same things with me; and whether you read there any of those things which I herein affirm, that I do not. May peace and good will be with you, and the light of truth guide your way and mine.